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## REVIEWS AND BOOK NOTICES.

F. W. SCHMIDT. *Kritische Studien zu den griechischen Dramatikern. Nebst einem Anhang zur Kritik der Anthologie.* 2 Bde. Berlin, Weidmannsche Buchhandlung, 1886.

Among the many books that have loaded the editor's table for months and mutely appealed for some notice, none makes stronger demand for sympathy than Prof. F. W. Schmidt's 'Kritische Studien zu den griechischen Dramatikern.' In these two volumes we have the results of a long life of patient study and devotion, and even if, as must needs be the case, a large proportion of the emendations proposed cannot hope for the heaven of the conjectural critic, incorporation into the text, still the erudition and acumen with which the emendations are commended make the work one of great interest and usefulness, and young students may learn much from the way in which the peccant verses are handled. To discuss these hundreds of conjectures is, of course, out of the question—the space at the command of the Journal is too limited—but it was thought that a simple registration of the changes made in those plays that are most frequently read in American schools and colleges might be of service to teachers and scholars, and might be considered as a tribute of respect to the veteran critic. But it has turned out that in the course of registration sundry observations have forced themselves on the writer, and the notice has grown insensibly into its present bulk. It is hoped, however, that the objections raised here and there will not seem to imply similar dissent all through—and yet it would be a want of candor to say that the results of this prodigious labor commend themselves to any considerable degree as successes. To be a success an emendation must fill the mind of a student with perfect peace, and many, I venture to say most, of Professor Schmidt's emendations irritate rather than soothe. Nay, if found in the text, some of his favorites would have been counted as thorns, not roses. An emendation that needs a highly artificial translation, such as the one to be cited on Aischyl. Ag. 663, is self-condemned; and while in So. O. R. 370: τὰ πάντα might not have been turned out of the text if found in the MSS, why foist it in despite the excellent tradition, to the weakening of the *παρήχσεις* and the effacement of the tumultuous passion that marks the hasty utterance of Oidipus? The surprise of τὰ τ' ὅσα is part of the dramaturgy. But we will not anticipate.

AISCHYLOS, P. V. 2 read Σκῆθην ἀκύμων'. 27 οὐ πέφυκέ σοι. 292 μείζον' ἂν ὦραν (Burgess, *νείμαιμ' ἢ σοῦ*). 442 τάδε βροτοῖς δωρήματα. 1031 ἀλλ' ἐκ κἀρδία εἰρημένος.

Sept. 244 θοῦρος γὰρ Ἀρης. 308 βενιμάτων for πομάτων. 590 οὐκ ὀγκω νέμων for εὐκυκλον νέμων of the second hand. (Verrall says that νέμων has no meaning, in other words, denies that it can be used as νωμών). 811 ἴσθ' ὥς ἀδελφαῖς χερσὶν ἡγαῖροντ' ἅμα. | οὕτως ὁ δαίμων κοινὸς ἦν ἀμφοῖν ἄρα. 1009 ἐν πάλῃ (anticipated by Stadtmüller). 1025 ὦδε for τῷδε (with a valuable list of parallels).

Ag. 97 καὶ θέμις εἰπεῖν. 327-8 τάλανες κασιγνήτων τε κτέ. | ἀνδρῶν τεκόντων τ' οὐκέτ' κτέ., τεκῶν and γέρων being elsewhere confounded; 360 τάχα δειλαίας for μέγα δουλείας. 418 δωμάτων ἐν ἐρημίαις. 492 τὸ νύχιον for τὸδ' ἐλθόν. 515 θεῶν for φίλων. 520 φαιδροῖσιν ὁμμασιν τὰ νῦν. 549 σκληρὰς δ' ἀπόντων κοιράνων ἐτλης τύχας. 615-16 αὐτῇ μὲν εἰποῦσ' εἶρπε μανθάνοντί σοι | τορὸν τιν' ἐρμηνεύει δὴ τοροῖς λόγον. 617 τῆς στολῆς κοινὸν κρᾶτος. 626 πότερον ἀναχθεῖς ἤλθε μόνος ἐξ Ἰλίου, | ἡ χεῖρ' ἐκείνον ἀλλοσ' ἤρπασ' ἐκ στρατοῦ; 635 ἐλθεῖν τε λυπησά τε κτέ. 663 ὅστις ἐστὶ δὴ θεῶν (d. h. wer den Göttern zugethan ist) for χωρὶς ἡ τιμὴ θεῶν. 640 πόλει μὲν ἔλκος ἡ δὲ πολεμία ἐν τῇ χῆν. 674 Μενέλεω γ' ἐμοῖ | πρῶτον τε καὶ μάλιστα τοι δόκει μέλειν. 676 εἰσορᾷ for ἰστορεῖ. 846 ἔμμενεῖ or αὐ μένει. 854 τύχη for νίκη. 859 δεῖξω βίον for λέξω β., a common confusion. 886 δόλον τρέφει for δ. φέρεῖ. 912 σὺν θεοῖς εὐήμερα. 961 ὄγκος with Ty. Mommsen, but 962 ἡμῖν for ἔχειν. 899 θερμαίνεις δόμον for σημαίνεις μολών. 1003 ἐπέειπε for ἐρείδει. 1046 σχήσεις παρ' ἡμῶν. 1048-9 ἐντὸς δ' ἀλοῦσα μορσίμων ἀργυρέματων | πεῖθου' ἄν, ἡ πάθοις γ' ἀπειθοῦσ' ἄν κακῶς, to the effacement of one of Hermann's pet lines (A. J. P. VI 487), and in the teeth of the echoing verse 1393 χαίρουτ' ἄν, εἰ χαίρουτ' which S. ends thus: ἐγὼ μέγ' ἡδομαι (comp. also So. O. R. 936). 1052 εἰσω φρενῶν ἄν οὔσα πεῖθου' ἄν λόγῳ. 1124 τελεῖ or πελά. 1129 στέγαν for τύχαν. 1133 κακῶν γὰρ θυᾶν. 1200 γονῇ for πόλιν. 1256 νέω τὸ πῦρ μ' ἐπέρχεται μένει. 1285 τί δῆτα δ' οὔσ' ἐπακτὸς ὦδ' ἀναστένω; 1290 ἰθ', οὐ στενάξω· τλήσσομαι τὸ κατθανεῖν or ἰοῦσ' ἀρ' εἰσω κτέ. 1430 κἂν τήνδ' ἀκούοις. 1497 μηδεὶς λέξῃ δ' | Ἀγαμεμνονίαν καίνειν ἄλοχον. 1546 μελέων (anticipated by Wecklein) αἰκῶς. 1605 ἔρνος for ἐπὶ δέκ'. 1630 πάντα τοι. 1654 ἀμὰ γὰρ τὰδ' ἐξαμῆσαι πρὸ τερα δύστηνον θέρω. 1659 εἰ δ' ἄκος μόχθων γένοιτο τῶνδ' ἄλκις πεπληγμένοι | δαίμονος χολῇ βαρεῖα δύσμενονός, δεχοίμεθ' ἄν. 1669 παῖς' ἀγάλλων δὴ μαιῶν τὴν δίκην, ἔταις γ' ἀρά. 1670 ἰσθι μοι δώσω ἀποινα τῆσδ' ἐπηρείας, γέρον.

SOPHOKLES, Ai. 65 ἄγαν ἄγων (ἄγω and ἔχω being often confounded); 270 οὐκάτοιδα σοὺς λόγους. 461 προδοῦς (anticipated by Mekler) τ' Ἀτρείδας. 523 οὐκ ἂν πέλοι τοιοῦτος for οὐκ ἂν γένουτ' ἔθ' οὗτος (see A. J. P. III 491, where this verse is discussed). 781-2 transpose πέμπει and Τεύκρος. 784 δύσμορ' ἐμπέδως. 923 οἷος ὦν σύ γ' ὥς ἔχεις. 988-9 ἰθ' ἐγκόνει, σύγκαν' ὅτ' ὀρφανοῖσι τοι | φιλοῦσιν ἄνδρες δύσμενεις ἐπεγγελᾶν (θανοῦσι and κειμένους of the text displaced are no more tautological than Eur. famous τέθνασιν οἱ θανόντες). 1054 δῆτ' ὄντ' ἐτ' or τηροῦντες for ζητοῦντες, which, acc. to Schmidt, cannot mean ἐξετάζοντες. 1111 στόλον πολλοὶ λείψ. 1195 ἔτευξεν for ἔδειξεν. 1307 ψέγων for λέγων, with Erfurd, a common confusion as between ψόγος and λόγος. 1324 ἤκουσεν ἐχθρά.

O. R. 140 κἄμ' ἂν τοιαύτῃ χειρὶ ποτ' ἐναίρειν θέλοι. 273 Καδμείους θ' ὄσοις. 284-5 ἀνακτι Φοῖβῳ κτέ | μάλιστα φῶρᾶν κτέ. 296 ᾧ μὴ ἐστι δρᾶν τι. 360 ἡ ἐτέρᾳ λέγω; cf. Ar. Ran. 64 ἡ ἐτέρᾳ φράσω; 370 τὰ πάντα for τὰ τ' ὅπα. 374 διαστρέφῃ (for μᾶς τρέφῃ) πρὸς νυκτός, an emendation which suggests Ar. Eq. 171 εὐδαιμονήσω δ' εἰ διαστραφίσσομαι. As Teiresias was blind, the literal meaning lies too near, and could anything be more Sophoklean than τρέφῃ; 389 εὐ μὲν δέδορκε. 420 foll. S. rewrites thus βοῆς δὲ σῆς τις οὐκ ἀκούσεται μὲλῃ or βοῆς τε τῆς σῆς τοῦ ποτ' οὐκ ἐσται μὲλῃ, and then with greater confidence ποῖοις Κιθαιρῶν οὐχὶ σύμφωνος γόοις, | ὅταν καταίσῃ τὸν ὑμέναιον, ὅν

πάλαι | ἄνορμον εἰσέπλευσας, εὐπλοίας τυχών; Whereon it may be remarked that the language of Teiresias is designedly obscure, and to flatten out such a passage is not to emend it. The λιμήν of v. 420 is a fearful foreshadowing of v. 1208, ὦ μέγας λιμήν, and the figure, if dark to Oidipus, was plain enough to the audience. Every one who has read the Thesmophoriazusiai knows how Aristophanes rings the changes on the 'port' idea (cf. δεῦρ' ἐσπλέων, v. 1106, with O. R. 424 εἰσέπλευσας), and the same figure is used of the other sex, as is shown by Theogn. 459-60 οὐκ ἄγκυραι ἔχουσιν· ἀπορρήξασα δὲ δεσμὰ | πολλάκις ἐκ νυκτῶν ἄλλον ἔχει λιμένα. Whatever else is changed, λιμήν is not to be changed. 424 λαχὼν for ἄλλων. 440-41 οὐκ οὖν τοιαῦτ' ἄριστος εὕρισκεν ἔφης; | σὺ ταῦτ' ὀνειδίζεις, ἂ μ' ἦ ρε καὶ μέγαν, by which we lose the angry retort in εὐρήσεις which we want, and gain a lame καὶ which we can dispense with. 445-6 ὥς παρὼν με δυστομῶν | ὁχλείς, συθείς τ' ἂν οὐκ ἂν ἀλγύνοις λέγων. 495 ἐπίσασμον. 597 ἀρχῆς δ' ἐκείνη ταῦτ' ἔχεις ἴσον νέμων; 'beherrschest du aber dies Land (ταῦτ' ἔχεις) mit jener die Herrschaft teilend?' 594 οὐ γὰρ τοσοῦτον. 598 ὦν γὰρ τυχεῖν ἐρώσει, πᾶν τ' ἐν τῷ δ' ἐνι. 600 οὐ τὰν ἐγένετο νοῦς ἐμὸς καλῶς φρονῶν. 608 δῆλου δ' ἐλέγχου μὴ με χωρὶς αἰτιῶ. 635 νεικοῦντες, although, as S. himself notes, the verb is not used in tragic poetry. 676 σοὶ μὲν δοκῶν ἀλλοτῶς, ἐν δὲ τοῖσδ' ἴσος. 682 δάκνει δ' ἄγαν τὸ μὴ ἐνδοκον. 708-9 οὐνεκ' ἐστί τοι | βρότειον οὐδὲν μαυτικὴν ἔχον τέχνην. 715 ξηνοκτόνοι 'professional murderers'. 718 ἔρριψ' ὁ παδῶν. 724 ἔχη μέριμναν. 750 ἐχόρησ' οἶος. 792 γεννήσοιμ' for δηλώσοιμ'. 930 ναίους for γένοι'. 936 ἥδοιτό γ' ἂν, πῶς δ' οὐχ, ἂ μ' ἀσχάλλου δ' ἴσως. 1013 ἐστὶ δὴ φοβοῦν. 1031 ἐσχατοῖς δντ' ἐν κακοῖς. 1050 ἐσθ' ἐύρεϊν τάδε. The objection made is to the passive inf. εὐρῆσθαι. Untaught by Wecklein and Schmidt, one would have considered the common text a beautiful example of the force of the perf. inf., and one might have thought that the pass. form was not only more common as a representative of the pass. imperative, but more delicate in the circumstances. See Rehdantz, Indices, s. v. Infin., where there are many passive examples, and add Isok. 5, 103 πάντων γ' ἂν εἴη σχετλιώτατος εἰ μὴ βούλοιτο καταλεῖσθαι ταύτην τὴν ἀρχήν. Oidipus says in effect εὐρῆσθω τάδε. 1073 λύσσης for λύτης; 1084-5 τοῖσδε δ' ἐκφῶς οὐκ ἂν ἐξέλθοιμί τις | ἀνθρώπος, οὐ' στί μὴ ἐκμαθεῖν λῆγον γένορος. S. does not translate this 'untadelhaften Gedanken,' nor does he observe that it admits of more than one rendering. Perhaps that gives a Sophoclean charm to the passage. 1137 πάροιθεν ἦμεν ἐς for κάτοιθεν, ἦμος τὸν κτέ. | ὁ μὲν κτέ. | καπλησίαζον κτέ. 1156 τόν δ' εἰ δέδωκας παῖδ' ὃν οὗτος ἱστορεῖ. 1671 ἐκ δομάτων for γεννημάτων. 1267 δεῖνὰ μὴν τάνθενδ' ὀράν. 1284 ἐσχάτων for αἰσχύνῃ is suggested but immediately taken back. 1286 ῥοπή for σχολή. 1291 μενῶν, λόγοις ἀραῖος οὐς ἡράσατο. 1292 πᾶν τως δ' ἀρωγῆς κτέ. 1400 αἰ πατρὸς αἶμα κτέ. | ἐπιετ' ἐρεμνόν, to the utter destruction of the passion of the original, which is perfectly explained by Jebb, αἰ τοῦμόν αἶμα τῶν ἐμῶν χειρῶν ἄπο | ἐπίετε πατρός. It is a characteristic of Oidipus that he speaks too fast even in quiet passages, how much more natural is the epanorthosis πατρός here! 1512 ἐν δὲ τοῦτ' εὐχῶς φανῶ | οὐ χάρις ἂν ἦ ζήν, with the translation 'hoc tamen unum votum expromam, ut ubicunque libeat (votis vivere) vos vivatis.' 1518 ἄοικον for ἀποικον. 1523 οὐ σοί γ' ὀλβίῳ.

Ant. 183 οὐδαμοῦ νέμω. 390 σχολῇ ποθ' ἤξειν δεῦρ', ἀναξ, ἤχουν ἐγώ. 517 οὐ γὰρ τριδουλος ἀλλ' ἀδελφὸς ὤλετο. 700 ἀρ' ἡμῖν for ἐρεμνή. 788 ἀπ' ἀνθρώπων. 855 τάλαν for πολύν (La.). 1183 ἄνδρες γεραῖοι for ὧ πάντες ἀστοί.

EURIPIDES. Here we must definitely limit ourselves to two plays.

Alc. 83 *αἰ* for *ἐμοί*. 180 *ὄλην* for *μόνην*. 223 *τόνδ' ἐφρούρεις*. 225 *ἀπότερψον* or *ἀπωσον* for *ἀπόπανσον*. 231 *ἐτ' ὄψει* for *ἐπόψει*, which would infallibly have been put back if *ἐτ' ὄψει* were in the text. This conjecture is, in spite of the respected critic's protest, 'eine blosser Spielerei'. 274 *κάλγιον* for *καὶ παντός*. 278 *ἔχομεν* or *τοῦμόν* for *ἐσμέν*. 228 *πόλλ'* for *δῶρ'*. 304 *διαδόχοις* for *δεσπότας*. 313 *πῶς κορευθήσῃ καλῶς, ἐτέρας τάχ' οὔσης*; 328 *ἄλοχον* for *εἶχον*. 356 *κάρτ' ἐστὶ λευσεῖν*. 360 *κατῆδον ἄν* (with Weidner), the aor. *κατῆλθον* not being tenable. So 362 *εἶργον* for *ἔσχον*. Nauck has in the former passage *κατῆα*, in the latter *εἶχον*. But the aorist with *ἄν* can be opposed to an aoristic present as well as to an aoristic past, and Nauck's canon would force us to change many passages or to conceive them unnaturally. To the examples in Kühner, II 974, add Eur. I. A. 1211 sqq., Philem. fr. 129 (4, 48 Mein.), Dem. 18, 76, where *εἰ γὰρ εἶχες* (= *οὐκ ἔχεις*, not = *οὐκ εἶχες*). Isok. 13, 4 *εἰ . . . ἐπώλουν* (= *οὐ πωλοῦσι*, not = *οὐκ ἐπώλουν*), *οὐκ ἂν ἡμφισβήτησαν*. In Thuc. 2, 62, 1 *ἐχρησάμην* may be explained by *ἐν τοῖς πρὶν λόγοις*, but it is not necessary to resort to Zeugma. 365-6 are to be omitted as an interpolation, and 367 we are to read *κάν νερτέροισι*. 423 *μέλποντες* for *μένοντες*. 459 *νερτέρα σε*. 481 *στόλον* for *πόνον*. 495 *δórπον* for *χóρτον*. 526 *οἶκτον* for *εἰς τόδ'*. Wakefield's *εἰς τότε*, 'when the time comes,' seems to satisfy the conditions in spite of Dr. Schmidt. 530 *λελείμεθα* for *μεμνήμεθα*. 533 *ἄμοις* for *ἄλλως*. 539 *μ' ἐρδοῖς* for *ἔλθοι*. 540 *ἡ δόμον* or *ἂν μόλοι* for *εἰ μόλοι*, which it is not the least necessary to disturb. If one must have an explanation of the conditional form, it is given in the preceding verse, *μὴ τοσόνδ' ἔλθοι κακόν*. *εἰ μόλοι* suggests, in conformity with the origin of the optative condition, *μὴ μόλοι*. See A. J. P. III 436. 543 *οὐ σε δαΐσσειν* for *οἷ σ' ἐσάξομεν*. 565 *καὺ τῷ μὲν οἶμαι κτέ*. 574 *νομοῖς* for *δόμοις*. 617 *δυσπετῇ* for *δυσμενῇ*. 648 *καὶ πατέρα πανδίκως ἂν ἡγοίμην ὁμοῦ*. 666 *οὐ δ' ἐμοῦ τυχῶν κτέ*. 667 *μέλω* for *λέγω*. 669-72 *μάτην*—*βαρύ* are obelized; 673-4 *παῖσαι κτέ*. | *λάβραις* for *ὦ παῖ κτέ*. 687-8 *ὅ λ ω ε ς μὲν ἀρχάς, πολυνπλήθους δὲ καὶ γνάς*. | *λήψῃ δὲ πατρὸς ἅπερ ἐδεξάμην πάρα*. 690 to be put after 691 (*χαίρεις ὁρῶν φῶς κτέ*). 713 *μάσσον'* for *μεῖζον'*. 720 *μνήστεν'* *ἐτ' ἄλλας* or *μν. πλείους*. 724 *οὐκ οὖν γε λῆς γε, τόνδε βαστάζων νεκρόν*; 728 *τήνδε δ' ἡῖρες ἄφρονα* for *τήνδ' ἐφηῖρες ἄφρονα*, in which the asyndeton and the compound are both better than what S. gives us. 792 *πάντα* for *ταῦτα*. 808 *ὦ τᾶν* for *τάλαν*. 812 *σύνοικον* for *τιν' οὖσαν*. 814 *τῷ δ' οὐ θυραίων πημάτων ἄρ' ἦν ὅτλος* or *ὅ δ' οὐ θυραίων π. ἀλγεῖ πότμω*. The text as it stands reads *ὅδ' οὐ θυραίων πημάτων ἄρχει λόγος*. 'This speech opens with no foreign woes.' Cf. Tro. 983 *τοῦνομ' ὀρθῶς ἀφροσύνης ἄρχει θεᾶς*. Every time the servant begins to tell his tale he has something to say that contradicts the statement, 805 *γυνὴ θυραῖος ἡ θανούσα*. This recurring *ἀρχή* forces itself on the hero. 826 *κάνε-στρεφον* for *ἄλλ'* *ἡσθόμην*. 827 *κουράν τ' ἄχει προσφόν*. 828 *κεῖνος ἐκφέρειν νεκρόν* for *κῆδος εἰς τάφον φέρειν*. 844 *πεινῶντα* for *πίνοντα*. 857 to be deleted. 866 *νεκῶν ὄραμαι* for *κεῖνων ἔραμαι*. 906 *εὐ τλάς* for *ἔμπας*. 907 *ἄχος* for *ἄλις*. 930 *σε φίλα* for *φιλίαν*. 1005 *φωναί* for *φᾶμαι*. 1009 *στέγειν* for *ἔχειν*. 1045 *μή με. μμνήσκεις κακῶν* to be omitted, and 1046 *ἄδακρυς εἶναι*, and then with transposition *τήνδ' ὁρᾶν ἐν δώμασιν | οὐκ ἂν δυναίμην μὴ νοσοῦντι κτέ*. 1055 *ἐμβήσας*. 1058 *συνευνέτιν* for *εὐεργέτιν*. 1070 *ἐγὼ μὲν οὐ λέγοιμ' ἄν, εὐ σ' ἔχειν τύχης*, | *χρηδ' ὅσιος εἰ σύ, καρτερεῖν θεοῦ δόσιν* (with an interesting list of ellipses

of εἰ). 1087 νέοι γάμοι πόθου for Guttentag's νέος γάμος πόθου. 1097 τήνδε γ' ἐνναίειν δόμων. 1125 θέα τις ἐμπαίζει τάχα. 1152 ἀπέρχεσθαι for ἐπείγεσθαι.

Medea 49 οἰκούρημα for οἶκων κτῆμα. 77 τοῖσδε δὴ παισὶν for τοῖσδε δόμασιν. 143 παραθελομένη for παραθαλομένη, with a long list of passages where θέλγειν and θάλπειν are confounded. 182 γὰρ τὰδ' for καὶ τὰδ'; 240 οἷοις μάλιστα τέρψεται συνεννέτης. 301 στυγερὸς for λυπρὸς. 319-20 suspected. 325 οὐ γὰρ ἐμὲ πείσεις ποτέ. (We hope nobody will be so cruel as to quote Ar. Plut. 600 οὐ γὰρ πείσεις οὐδ' ἦν πείσης.) 334 σοὺ πλέονεκτῆμεθα for κοὺ πόνων κεχρήμεθα. 382 φόνους χερὶ ῥάπτουσα for δόμους ὑπερβαίνουσα. 384-5 are cut down to κράτιστα τλῆναι φαρμάκοις αὐτοὺς εἰλεῖν. 533 μ' ὠνησας. 540 ὅροις ἐνφικεῖς. 545 τῶν γε σὼν πόνων πέρι. 606 μὲν ἄλλου σ' ἐνεκα προδοῦσ' ἐγώ. 780 μὴ ἐλάν for μείναι. 863-4 οὐ τὸ ξ' ἐμοῦ γὰρ παῖδ' ἐσόψεται ποτε | ζῶντ' ἐς τὸ λοιπὸν οὐδ' ἐτῆς νεοζύγον. 955 ἐκγόνοις ἐμός. 1079 νέων for ἐμῶν. 1108 σώματ' ἐς ἡβην δ' ἤλυθε. 1110 δαίμων ἔτερος, φροῦδ' εἰς Ἀιδὴν | θαλερῶν κτέ. | πῶς ἂν λῶι; 1188 λιπαροί for λεπτοί. 1291 γένος for λέχος. 1327 ἐτι for τε. 1338 νηλεῶς for λέχος. 1382 μείον for λῶι. 1370 οἶδ' for οἶδ', and again v. 1371. 1374 κνίξη for στυγῆ. 1388 τίνων for ἰδῶν.

The motto prefixed to the collection is taken from Stob. Flor. XXIX 26, but with a modest emendation. Stobaeus has ἀπανθ' ὁ τοῦ ζητοῦντος εὕρισκει πόνος. Professor Schmidt reads, with a slight but significant variation, οὐ πάνθ' ὁ τοῦ ζητοῦντος κτέ. Well and good, so long as there is real πόνος and not toying conjecture merely.

B. L. G.

The Sacred Books of the East. Translated by various Oriental scholars and edited by F. MAX MÜLLER. Vol. XXXI. Oxford, 1887.

The Zend-Avesta. Part III. The Yasna, Visparad, Âfrinagân, Gâhs, and Miscellaneous Fragments. Translated by L. H. MILLS.

During the last ten years, active and very successful efforts have been made in the criticism and interpretation of the Old Iranian religious book, the Zend-Avesta, the Bible of the Parsees. The present volume of Mr. Mills is a new and very welcome proof of this fact. It finishes the treatment of the Avesta in the series of the "Sacred Books of the East," ed. by F. Max Müller, thus completing the well known translation of the Vendidad and Yashts by Mr. T. Darmesteter.<sup>1</sup>

Dr. Mills, who has now given us the translation of the Yasna, Visparad, Âfrinagân, and Gâhs, was led by his researches into Gnostic philosophy to devote himself to the study of the Avesta, and more particularly of the Gâthâs, for the principal traits of the ancient Zoroastrian faith are most prominent in these hymns, which are not very extensive, but constitute the most ancient part of the Zend-Avesta. Dr. Mills<sup>2</sup> went to Germany for this purpose, and spent more than ten years in collecting and studying all accessible materials for a translation of the Gâthâs. He has been in communication with almost every Zend scholar of note in Germany, France, England, and India, and has thus become so familiar with the different views of the two opposing schools of

<sup>1</sup> See A. J. P. II 322 foll.

<sup>2</sup> For a detailed account of Dr. Mills's studies see A. J. P. III 499 foll.